Edip Yuksel vs. Ali Sina Round 7 Part 26

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Round VII -26

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I asked you to explain sure 111 and 38:41-44 without hadith and you wrote:

Now it is clear that your Hislamic disease is still in your heart and mind. Your approach to the Quran is exactly similar to that of the Sunni or Shiite ones. Without being brainwashed by these teachings, any reasonable person would and should understand the meaning and message of those verses. Sure, we can ask more questions regarding the details WE WISH to see, but there is no end of demands for more details, especially irrelevant details. Bring me any explanation, and I bet that I will shower you with too many questions that you will never be able to satisfy my demand for more details. Here is the translation of these verses from the translations of Rashad Khalifa and Layth of Progressive Muslims, respectively:

Remember our servant Job: he called upon his Lord, "The devil has afflicted me with hardship and pain." "Strike the ground with your foot. A spring will give you healing and a drink." We restored his family for him; twice as many. Such is our mercy; a reminder for those who possess intelligence. "Now, you shall travel the land and preach the message, to fulfill your pledge." We found him steadfast. What a good servant! He was a submitter. (38:41-44) http://19.org/km/RK/38

And recall Our servant Job, when he called upon his Lord: "The devil has afflicted me with an illness and pain." "Strike with your foot, here is a cold spring to wash with and to drink." And We restored his family to him along with a group like them, as a mercy from Us; and a reminder for those who possess intelligence. "And take in your hand a bundle and travel with it, and do not break your oath." We found him steadfast. What a good servant! He was obedient. (38:41-44) http://19.org/km/PM/38

I do not understand which part you do not understand. Since the followers of hadith and sunnah blindly accept the lies of their clergymen, they do not trust the Quranic verses asserting that the Quran was detailed, complete, easy-to-understand, and should be the only authority (12:111; 45:6; 39:23; 30:28; 16:89; 7:2-3; 17:46; 27:6; 11:1; 75:19; 54:17,22,32,40; 5:48-49; 6:112-115; 18:109; 10:15; 6:159; 19:64; 10:15; 41:3; 25:30; 17:39; 36:2; 5:101; 42:21; 33:38; 35:43.). To prove their point, they asked numerous IRRELEVANT questions or the questions where they found their answers in mishmash collection of Hadith and Sunnah. As an ex Sunni or Shiite, you have not yet washed your brain from the pollution inflicted by these sects.

Ali, which part of these verses you do not understand? Perhaps, like your Sunni and Shiite evil twins you are wondering with which foot Job hit the ground. The followers of hadith and Sunnah take the right-hand and left-hand, right-foot and left-foot issue more seriously than Dr. Seuss had taken. They try to enter bathroom with left foot, clean themselves with left, and eat with right. Right foot, left foot. Wet foot, dry foot. Low foot, high foot. True foot, lie foot. Here comes the Evilgelical-Sunni sly soot!

Let us compare the above translations (which are already different among each other) with Shakir’s

38:41 And remember Our servant Ayyub, when he called upon his Lord: The Shaitan has afflicted me with toil and torment.

42. Urge with your foot; here is a cool washing-place and a drink.
43. And We gave him his family and the like of them with them, as a mercy from Us, and as a reminder to those possessed of understanding.

44. And take in your hand a green branch and beat her with It and do not break your oath; surely We found him patient; most excellent the servant! Surely he was frequent in returning (to Allah).

Compare the verse 44 in both translations. They are certainly not the same. Which one is correct? Let us see the Arabic version.

وَخُذْ بِيَدِكَ ضِغْثًا فَاضْرِب بِّهِ وَلَا تَحْنَثْ إِنَّا وَجَدْنَاهُ صَابِرًا نِعْمَ الْعَبْدُ إِنَّهُ أَوَّابٌ

If you understand Arabic a little you certainly can see that Shakir is accurate and Khalifa is completely off the mark.

However the story is not clear at all. Why it is not clear? It is because it was Muhammad's habit to ALLUDE to the stories that everyone knew passingly without giving any details. If I tell you the emperor is nude you know what I am talking about because you know the story of the emperor and his invisible mantle. But if you had never heard that story, you would not understand what I am talking about. Everyone knew about the story of Job. Job was a saintly man described in the Bible. Muhammad erroneously thought he was a prophet. The tale of his suffering was known to the Arabs as it is known to us.

As for the verse 44 Ibn Khatir in his commentary explains:

"(And take in your hand a bundle of thin grass and strike therewith (your wife), and break not your oath.) Ayyub, peace be upon him, got angry with his wife and was upset about something she had done, so he swore an oath that if Allah healed him, he would strike her with one hundred blows."

This is really the context of that verse. Of course ضِغ means fresh bouncy brunch. This is much more painful than the rigid branch. Ibn Khatir is playing apologist by translating it as thin grass. Without knowing this context, it is not possible to know what the oath was, who should be beaten and why. In fact the entire story remains an enigma. Obviously Rashid Khalifa did not know this background and not properly understanding the meaning of that verse he made up some thing that still makes no sense. That is why you need the Tafseer and the sha'ne nozool and can't dispense the hadith.

Turning to monkeys and swines is an allegory indicating their spiritual and intellectual regression. Similar allegorical language can be found in the New Testament. For instance, Jesus likens his own people figuratively to swine and dogs (Matthew 7:6; 2 Peter 2:22). Swine was regarded as the most filthy and the most abhorred of all animals (Le 11:7; Isa 65:4; 66:3,17; Lu 15:15-16). The Talmudic liturgy contains narrations about people who transformed into apes because they attempted to build the tower of Babel .

This is already discussed and you are not adding anything new to the discussion. I see you are quoting from that "distorted" book of Bible. Obviously you have no problem using any "fabricated fairytale" as long as it suits your argument. Please know that when I quote the hadith or the Bible I am doing with the same spirit.

The Quranic verses are not making a comparison of Jews with apes. They are saying "be ye apes" and "they were transformed into apes". All one needs is to understand English or if you like Arabic, to see there is no allegory here.